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Asher ben Meshullam cannot possibly have been a Cabballist ; and, according to Mr. Schechter's view, the Cabballist is Asher ben Saul, and not Asher ben Meshullam. This enables us to place the inception of the Cabballa at a somewhat earlier date than Graetz assigns in his History (vii., 424). The MS. quoted by Mr. Schechter from the Letters of Luzzatto is Cod. 69 (Cat., קהלה שלמה), and there, also, Samuel ben David, and not Ishmael ben David, is quoted.

ISAAC OF HURFORD.

THE Tosaphoth of Aboda Zara (21a) mentions an Isaac of הַרְפּוֹת, whom Zunz quotes without a word or an identification of the individual named. I think he may be set down as an early, if not the very earliest, Rabbi of England, and an inhabitant of Norwich. He is mentioned by Rashi the illustrious, who also has an allusion to 'אָנָס "the island," viz., England (Zunz, *Life of Rashi*, 285 note). Bloch, in his biography of Rashi, likewise alludes to this Rabbi, but confesses he does not know who he is.

הַרְפּוֹת as it is printed may be either Erfurt in Germany or Hereford in England. It cannot well be the former, because transliteration is ordinarily very exact, and Erfurt would not assume the Hebrew form here given. The aspirate נ is opposed to any such contention. It cannot be Hereford for a similar reason. The form in this case would be הַרְפּוֹת with the vowels inserted.

Now, in the famous tallage roll of 1195, containing the names of the Jewish contributors to the ransom of Richard I., we find the Jews of Norwich and those of Hereford apart from each other. But, immediately following Norwich and distinct from it comes "Hurford" with its two Israelites, Bonenfant and Morel. These two are well-known individuals, cited usually as of Norwich, not of Hurford. How comes the discrepancy? They are one and the same, for Hurford is Norwich, although Norwich is not Hurford, much in the same way as Highbury is London, but London is not Highbury. Hurford was an outlying hamlet of Norwich, possessing its castle and its bridge. Blomfield, the historian of Norwich, has a good notice of it. It was evidently the first settlement of the Jews of Norwich before they made their way into the Conisford Ward, subsequently pushing as far as the public market. If my hypothesis be correct, and I see nought to invalidate it, then Isaac of Hurford must have been a very early resident, for he was a contemporary of Rashi, who died in 1096. Later

on, other Jews are found residing in the hamlet ; another Isaac ; a Samuel fil Abraham, and Meyr fil Sampson le Blund. All of these figure in the Shetaroth, for which vide index in detail.

Blomfield refers to an Isaac of Norwich in the following terms : "Isaac, a burgess of Norwich, mentioned in Domesday. He is included among the list of French burgesses living in the New Burgh, and held directly from the king. He was probably introduced by the king from Rouen, and settled in Norwich as the king's banker." We know that William the Conqueror brought Jews with him from Rouen, and engaged some of them as his bankers. Isaac of Hurford is probably the Jew referred to by Blomfield.

M. D. DAVIS.
